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NARRATIVE

OF

A CHARGE

AGAINST

FRANCIS BUGG,

AND HIS

Evasions and Shufflings

At Sleeford in *Lincolnshire*.

By *Henry Pickworth*.

L O N D O N,

Printed and Sold by T. Sowle, in *White-Hart-Court* in
Gracious-Street, 1701.

W. A. CHURCH

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A
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Of a CHARGE against *Francis Bugg*.

To all my Friends called Quakers, as well as all other well-disposed Persons, to whose Hands these may come.

Dear Friends and People,

I Having, by several Hands, received Information of one *Francis Bugg's* Design, to be at this Town of *Sleaford* on the 8th of the 6th Month, called *August*, last past, as an Attendant upon the Bishop of *Lincoln*, in order to spread divers of his Abusive Books and Papers, amongst the Clergy and others; as by the said Bishop's Approbation, in order to stir up a fresh Storm of Persecution, against us the People called Quakers, under pretence of Suppressing our Errors. Notwithstanding his flattering Pretences to the contrary; with which Unchristian Practice, that no well-meaning Person about us might be instigated by his causeless Calumnies, through any Remissness of mine, in their Discovery, I found my self greatly concerned, to draw up a Catalogue of some of those Falsties that I found in his Book, entituled, *A Modest Defence*, and sent in a private Letter, presently after *Francis Bugg* came to Town, which making way for my further Designs, thro' their immediate Presentation of the same to his Hand, as a necessary Introduction to my ensuing Narrative, of what passed betwixt us upon that occasion; I esteem it requisite to Insert some of those Abuses that I therein justly charged on him, out of the said Book; which were as follows, viz.

First, *That the Tendency of the Quakers Doctrine, is to Subvert Christianity.*

Secondly, *That they were for Slaying and Banishing all the Clergy in the Kingdom: And against Liberty of Conscience in the time of Oliver Cromwell.*

See his Epistle, Dedicated, To the Right Honourable High Court of Parliament.

Thirdly,

Thirdly, *That they were Enemies to the Holy Scriptures, and Ordinances of our Saviour, particularly Baptism, and the Supper of the Lord.*

Fourthly, *That they Damn the Holy Trinity to the Pit of Hell.*

Fifthly, *That tho' they tell, They own the Holy Scripture to be given by divine Inspiration; and also, a Scripture Trinity, yet they mean not one word of it.*

Allo his Preface, as it is almost wholly compos'd on a continued fictitious Romance, so it more especially contains these particular Untruths; As,

First, *That George Fox pretended, That he, and all that received and embraced the same Spirit that mov'd him, were Equal to God.*

2dly, *That he was the Eternal Judge of the World.*

3dly, *That the Quakers said, He was the Power of God.*

And in his Book, Part I. Page 2.

First Lye. Ibid. *That the Quakers have a double Meaning in all they Say or Write.*

Ibid. *That they call the Scripture, Beastly-Ware.*

P. 3. *That George Whitehead prefers our own Writings to be of greater Authority than the Bible: And that we Teach our Disciples to Contemn, Vilifie, and set at Nought, the sacred Word of God, whilst we Extol our own Pamphlets, as The Word of the Lord.*

P. 4. *That we Agree with the Papists, That our Bible is a brazen fac'd Book.*

P. 6. *That Quakerism is the most horrible Herefie that ever the World knew.*

Part III. P. 17. *That it is their common Theam, that any who discovers their Errors, is Judas; and themselves, Jesus.*

Also p. 40. He fathers an Impeachment, in the Name of some Protestant Dissenters, upon us, containing divers horrid Abuses; concerning which, the several Classes of Presbyterians, Independents, and Baptists, having purged themselves, from giving him any such Credentials, I Charge the whole upon him, as so many gross Slanders, until he can prove them; which are as follows, viz.

That the Quakers renders the Holy Scriptures of no more Authority than Esop's Fables.—That the Blood of Christ is no more than the Blood of another Saint.—That they are the Spawn of the Ranters.—That their owning Christ, is no other than a mystical Romance.—That the Tendency of all their Reasoning about Instituted Religion, is to Debauch Mankind.—That their Principles Improv'd, are Destructive to all Humane Society.—That their Teachers are Cheats and Impostors; and Implacable Enemies to the Christian.

Christian Religion.—All which Unrighteous Reflections, tho' they be, amongst many others of the same Nature, refuted, in our late *Anguis Flagellatus*, in general, as well as in divers other of our Answers to F. B. in particular, of which I gave the said Bishop a distinct Account, in my afore-mentioned Letter; yet, as one resolv'd to Credit our Adversaries *ipse dixit*, before any of our Christian Defences, has he, notwithstanding, commended the said Francis Bugg as an Useful Person; and his Books as worth the Clergies Perusal; as appears by his Recommendatory Printed Paper, Directed and Composed, as follows, *verbatim*;

To the Clergy of the Diocese of Lincoln.

“ **W** Hereas Francis Bugg has been very Useful, by his Writings,
 “ in Detecting the Blasphemies and Immoralities, and Confuting
 “ the Errors of that Unbelieving Party in this Nation, called Quakers:
 “ I do hereby Recommend him to your Favour, and his Writings to your
 “ Perusal, That by them you may see how much you are concerned to be
 “ Watchful over the Souls committed to your Charge, That they be not
 “ infected with the Contagion of those Damnable Doctrines, Taught and
 “ Published amongst them: As also, to endeavour the Recovery of those
 “ Ignorant and Well-meaning People, that have been deluded by the cunning
 “ Insinuations, and false Pretences, of the Leaders of that Party,
 “ who lie in wait to Deceive; and use all Art and Diligence to spread
 “ their Errors, and encrease their Numbers, in which they are very apt
 “ to Pride and Boast themselves.

“ I do also desire you to Represent the Services of the said Francis
 “ Bugg, in this kind, to the Gentry and others, that are well-disposed,
 “ to Encourage those who Endeavour to Defend the true Christian Religion,
 “ against the Teachers of such Blasphemies and pernicious Errors; This
 “ Francis Bugg has done with great Expences, as well as great Trouble;
 “ In Travelling about, and Printing, and Giving away several Useful
 “ Books, of which you may have an Account from himself and others.

May 24. 1700.

Fa. Lincoln:

But as the Contents of the above-mentioned much rather Insinuates its Author to be deeply influenc'd against us, then prove us in any respect Guilty in the Matters charged, notwithstanding his High Station of the Care of Souls; so his Suggestions against our

our Teachers, as *Lying in wait to Deceive Ignorant and Well-meaning Persons, by their Delusions and Damnable Doctrines*, implies a great want of that Christian Charity, without which, all Pretences to True Religion are Vain. Howbeit, I am concerned at present to Evince, that this his pretended Useful Instrument, *F. B.* was so far from proving the Quakers infected with the *Contagion of those Damnable Doctrines*, &c. the Bishop represents us Guilty of, that he could by no means be prevailed with to Attempt his own Defence in the afore-mentioned Abuses, Perversions and Forgeries, of which, among many others of the same Nature, his Books are Compos'd; notwithstanding his specious Pretences, in the Letter he sent me, upon the Receipt of my Charges, which I shall Insert *verbatim*, as follows, *viz.*

Friend *Pickworth*,

" I have seen a Paper you sent Mr. *Gardner*; I have not leasure
 " to read it, but perceive it's season'd with the old Leaven of
 " Quakerism: But in answer, thus, If you will give me a friend-
 " ly Meeting, I will meet you in all Kindness, and Good Will, to
 " the intent that the Truth of the Matters Controverted may ap-
 " pear: And the Method I propose for that end, is this: I will
 " Ingage, God willing, to meet you at a Time and Place mutu-
 " ally agreed upon; and after you have given me your Objecti-
 " ons, out of my Books (which you are not ashamed to charge
 " as false, nay, as I remember, Reiterated Falsities) wherein your
 " Doctrine is Quoted: If I do not prove those Quotations, cited
 " by me, fairly taken out of your Books, I will Burn my Books
 " publickly at the Market-Cross, as a Testimony of my own
 " Injustice; upon Condition, That you will oblige your self,
 " under your hand, to Burn your Friends Books that so Teach, if
 " proved upon you. This is, first, a fair Proposition; next, a
 " Proposition that will do Business. If you be for Truth and
 " Righteousness, then let us meet this Evening, and come to
 " Terms, in which you shall find me both Friendly and Fair, who
 " am your Friend, tho' I tell you the Truth,

Francis Bugg.

In Answer whereto, notwithstanding his Variation, in shifting his Terms, from my Objections of Falsities, &c. to Quotations cited, in order (as I found afterward) to evade making any Defence to a great part of my Charges, as I then suspected; yet with respect to that Fairness, he at Conclusion pretended to, I reply'd as follows, *viz.* *Francis*

Francis Bugg,

‘ Having received a Reflectious Letter from thee, upon a Paper
‘ of mine, before thou hast read the same; wherein, as I account
‘ thee blame-worthy, so I shall, God willing, not fail to meet thee
‘ upon the Terms proposed, when, and where thou pleases to
‘ order me; which is all at present, from one who desires that thou
‘ may’st witness true and timely Repentance, for thy reiterated
‘ Abuses, and great Apostacy,

Henry Pickworth.

But not coming altogether so soon, as it seems he expected, he by a few Lines more, was pleased to acquaint me, That he having waited near an Hour, at the place appointed, and my not coming, occasioned him to send for my further Answer.—Upon the receipt whereof, I immediately went to the place above-mention’d, where I finding him placed by a Table, surrounded by divers Auditors, amongst whom, shortly coming two Priests, and the Bishop’s Secretary, I plac’d my self opposite against him, in expectation of hearing his Defence in the Matters afore-charged, or at least some further Proposals towards another Meeting, for that end and purpose; in order whereto, after some little silence, I ask’d him, If he had my Letter to *Robert Gardner* about him, wherein they were contain’d, or I might read them out of my Copy? To which he made Answer,

“ That as divers of those Matters I had therein charged on him,
“ was not Quotations out of our Books, so all he thought himself
“ concern’d in, was to prove his Quotations to be fairly cited out
“ of our own Books; in order whereto, as he had not then
“ those about him, wherein his Proofs were contained against us,
“ so all that could be then done, was only to Agree upon Terms
“ for another Meeting, to which he should bring a Horse-Load
“ or more of our Books, for that end and purpose: Whereto I
reply’d,

‘ That his Pretence of divers of those Matters being no Quo-
‘ tations out of our Books, was so far from being any Reason for
‘ me not to Insist on his Defence therein, as that it was rather an
‘ aggravation of his Crimes in such Cases, since whatever Pretence
‘ he might make to Condemn us, under a Notion of Proof by
‘ Quotation, he could have none to abuse us without offering
‘ Proof against us out of our own Books. Wherefore as I in Ju-
‘ stice held him then accountable for all of that Nature, before that
Assembly,

Assembly, since he could pretend to no Advantages hereafter by producing our Books in such Cases, as he had offered no Proof by Quotation, but what he might as well have without them; so, with respect to such Instances as I already had, or hereafter might have occasion to Charge him with perverting out of our Books, I should expect his Defence in, at Time and Place now to be mutually Agreed on, betwixt us.—In order whereto (instead of falling on to Defend himself in the first Report, according to my just Demand) he immediately proceeds to draw up his own Terms for us both to Sign, with respect to the last, as follows, *verbatim*, viz.

“ That it is Mutually Agreed by, and between, *Francis Bugg* of
 “ *Mildenhall* in the County of *Suffolk*, of the one part, and *Henry*
 “ *Pickworth* of *Sleaford*, in the County of *Lincoln*, on the other part;
 “ That they meet at *Sleaford* on the 5th of *November* next: And
 “ if the said *Henry* shall send to the said *Francis*, a Month before,
 “ an Account of those Quotations out of the Quakers Books, cited
 “ by him in his *Pilgrim's Progress*, &c. If then the said *Francis* do
 “ not make Proof of his said Quotations to be fairly taken out
 “ of the said Quakers Books, Then he does hereby ingage to Burn
 “ his Book publicly at the Market-Cross: And the said *Henry*
 “ *Pickworth*, does likewise ingage, That if the said *Francis* do make
 “ good Proof thereof, and that the said Quotations are fairly taken
 “ out of the Quakers Books, that then the said *Henry Pickworth* to
 “ Burn such of the Books that so Teach, as publickly, on the Market-
 “ Place.

Upon the perusal whereof, I finding his End therein to be the Effect of his Equivocating Device, in his first Letter, in order to Evade his Defence, in a great part, of those Matters I already had charged on him, found my self concern'd to reject the same for several Reasons, then assigned me, as follows:

First, Because those Abuses that I had charged him as Guilty of, were not false Quotations in his *Pilgrim's Progress* (how Guilty soever) but only such as I found in his pretended *Modest Defence*; for most of which he had not therein so much as Instanc'd any Quotation out of our Books, in Proof; for which cause, as I therein immediately held him accountable, without any further Diversion by such Equivocating Devices: So those his Proposals being altogether deficient for that end and purpose, was one Reason why I rejected them. Also,

2dly, As we are not to Condemn the Righteous with the Wicked, and much less to make a Man an Offender for a Word ; so if the said *Francis* should possibly have found an unsafe worded passage, in any Book of ours, which in all other respects was consistent with Truth, as my publick Testimony against the same, would be our sufficient Defence against his Reflections, without being obliged to Burn all such Books; so I could not ingage myself to Testifie against one Error, by the Consumption, perhaps of a Thousand Truths, according to his Proposition. Since,

3dly, The same was also Unreasonable, as well as Unrighteous, inasmuch as Books of one Impression, being sometimes dispersed in other Nations, as well as throughout these three Kingdoms: It was ^{as} impossible for me to obtain them all to Burn, as it was Unequal in him to offer only to Burn but one of his own, in order to draw me to such Conditions, as he well knew could not be performed.—The Reasonableness of which Allegations, being tacitly acknowledged by the whole Company ; he wish'd me to draw up such Terms as I insisted on ; in order whereto, notwithstanding, as I address'd my Self, he would needs interpose with some Reflections against *George Fox* and *George Whitehead*; the first of which he was pleased to Charge with no less than *Blasphemy*, in saying, *That he who had the same Spirit, that rais'd up Jesus from the Dead, was Equal to God*: In Answer to which, I return'd,

‘ That as I never read of any such saying in any Book of his, so if any such Instance there were unknown to me, it ought much rather to be esteemed an Error of the Press, than any of his own ; since, as he was once acquitted, by substantial Evidence, of a causeless Accusation of the same Nature, at *Lancaster-Assizes*, as in our late *Anguis Flagellatus* is largely evinced ; so there was no Cause to Question, but that his Meaning always was, *That he that had the same Spirit* [had that which] *was Equal* ; as he (not only then plainly proved, but also) elsewhere exprest himself, to his Eternal Defence, against all such Unrighteous Suggestions. In a deep sense whereof, I then found myself further obliged to tell the said *Francis Bugg*, ‘ That it was my firm Perswasion; That he himself durst not then be so bold to Affirm, That he believed the said *G. F.* thought himself Equal to God, for having a Measure of his blessed Spirit, as he most injuriously represented him. In Answer whereto, not being then able to make the least shew of Reply, as divers besides

Page 63, 64.

Grt. Mss.
p. 248.

my self well observed ; he returned to *G. W.* whom he accused with Contempt of Holy Scripture, by saying, *That whatever is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater :* To which I replied,

‘ That as the said *G. Whitehead* had in divers Treatises, sufficiently defended himself therein, by Explaining his Meaning to be, as *Immediately proceeding from the same Spirit, as Christ’s Words were of greater Authority, when he spake them, than the Pharisees Reading the Letter, in whom the Spirit spake not, &c.* So had he not been Apostatized from the Dictates of the same blessed Spirit, as well as Christian Charity, towards him, he would have found no real Cause therein to blame him. To all which he in effect Rejoyned ;

“ That as the said *G. W.* always endeavoured to Excuse the Quakers Blasphemies, by such Evasions, so all the use he would make of his pretended Explanations, was only to improve them to his own Contradiction, since, as there was no better way to know Men’s Meanings, than by their own words ; so he was not bound to take *G. Whitehead’s* from his future Explications. To which I Returned,

‘ That if Men’s Minds were always to be known by some words, without regard to their own Explanations, then might he by his own be known to be a notorious Lyar, in styling Chap. XIII. of his *Pilgrim’s Progress*, *G. Whitehead’s Sermon* ; of which ’twas in vain for him to attempt to Discharge himself, by his Explanatory Pretence afterward, of *It being a Sermon for him to hold forth* ; since that is to be improved only, by his own Rule, to his own Contradiction.—To all which he made Answer,

“ That as he doubted not, but that his Reply to *G. W.’s* Book would be acknowledged his full Discharge in that Matter, so he requested the Auditors Attention to that part of the same, in order to their better Satisfaction.—The which, with all the rest of his Attempts of that Nature, against any of our Books, appearing to be not so much an Answer to that part of *G. W.* as a Reinforcement of his old re-baffled Charges again and again, according to the scandalous Method he in his Appendix to his *Pilgrim’s Progress*, advises his Fellow-Labourers in Wickedness to practice towards us ; I thought no Confutation more proper, than that contain’d in the Book he pretends to Refute, for which cause, I also then read that part of

the

See his Sob.
Expost.

Truth and
Innocency,
p. 10.

See first Edit
p. 173. and
of his 2d, p.
348.

the same wherein his Deceit was more largely exposed, to his great Confusion; under the sense whereof being uneasie, he wish'd me to go on with my Proposals.—In order whereto, as I again address'd my self, the Inn-keeper interposed for that night, by dissolving our Meeting, for fear of some Damage to the Chamber by the Numerous Auditors.—Whereupon I drew up the same at my own Home against the next Morning, in the Terms following, viz.

Whereas I Henry Pickworth of New Sleeford, have, the 8th of the Month called August, Anno 1700. in a publick Assembly in Francis Bugg's Audience, offered to prove the said Francis Bugg guilty of divers Abuses, Perversions and Forgeries, against us the People called Quakers, in such of his Writings as he industriously spreads amongst the Clergy and others, in his attendance upon the Bishop of Lincoln; concerning which, the said Francis Bugg now wholly declining to defend himself, for want of those Books about him, from whence he pretends to deduce his Quotations. I do not only hereby therefore further offer to meet the said F. Bugg, in the publick Audience of Persons equally elected between us, or otherways, on the fifth of November next, in this Town of Sleeford, according to his own Proposition, for the end abovementioned, but also do, by these Presents, ingage my self to burn, at our Market-Cross, all such Parts of our Writings as I can obtain, which are composed on such Doctrines, as I cannot (upon timely notice) in Truth defend, or are not defendable thereby, to the Auditors reasonable Satisfaction: Upon Condition, that the said Francis Bugg burns all those he can obtain of his in the first place, that I prove guilty of those Abuses, that I already have, and yet farther have, to charge thereon, as a Testimony against the Remainder, according to his own Proposition in his first Letter. As a farther Confirmation whereof, I hereunto set my Hand, the ninth day of the Month above-mentioned

Henry Pickworth.

Which said Proposals, as I thought convenient to shew to some Neighbours next Morning, in order to have their Opinions therein, before I presented the same to his hand; so they, with one consent, judg'd them so reasonable, as that they concluded he could not refuse them; yet, as in a deep sense of his great Guiltiness, I told them my contrary Perswasion: So he was not wanting to verifie the same by divers Diversions when we came before him,

to the great Surprisal of the Judicious amongst them. The first of which was as follows, *viz.*

" That as we were a People that would never Renounce any of our own Errors, though proved never so guilty; so he thought himself not obliged to meet me on the Terms I proposed, unless I would first give it under my hand, that if *G. Fox* said, in any of his Books, as afore charged, That he was therein guilty of Blasphemy.—To which I replied,

' That as I did not know but that there might possibly be an Omission of those words heretofore noted, in some or other of his Writings, through the Error of the Press, or some other accident, so I could not subject my self to his Demand: Yet so far as he had respect to the People called Quakers, I had no cause to question, but that his meaning always was, *That he which had the same Spirit, had that which was Equal.* To which he returned,

" That as a Proof of my Sincerity herein, he farther demanded, whether I would give it under my hand, That if he said, and also it could be proved, that he meant as afore charged, that he was therein guilty of Blasphemy.—At which, though I hesitated a while, for fear of some Inconvenience in subjecting my self to the Imperious Imposition of one who was so ready to make an ill use of what was well intended: Yet, as I well knew, that our Christian Principles teaches not to excuse Errors in Reverence to any, when ever discovered, since nothing but what can abide the Fire shall stand: So, in order to leave him without Excuse, in farther delaying to joyn Issue upon my aforementioned Proposals, I found a Necessity to answer his Imperious Demand for once, rather than let him escape without a farther discovery of his great Hypocrisie, which he farther manifested afterwards, by divers unaccountable Diversions: The first of which was as follows, *viz.*

*The Advantage
whereof he va-
lued at 20 l.*

" That as I was but a young Man, in comparison to him, so he still, notwithstanding, thought himself no ways concerned to meet me alone at the time appointed, for the end abovementioned: But if I would then farther ingage to bring *G. Whitehead*, *T. Elwood* and *W. Penn*, to discourse him, he should not then fail to meet me according to my Proposition. So in the mean time he thought it more reasonable, that I should be accountable for all he had to Charge on my Friends, before he took notice of my Charges against him. In answer to which most Ridiculous Diversion, I thus returned,

That

‘ That as it was impossible for me to procure those three Persons
 ‘ to meet him at the time appointed, since the two nearest dwelt
 ‘ about a hundred Miles from hence, and the other some Thou-
 ‘ sands: So as he had already charged us over and over with
 ‘ divers of his Refuted Abuses, as our several Replies to his Books
 ‘ largely evinces, it was now full time for him to make good in
 ‘ a publick Assembly, if possible, what he had already charged
 ‘ wrongfully, according to his own Undertaking, rather than
 ‘ thus to endeavour to Sham the World, by Re-charging us again
 ‘ and again, with his reiterated Abuses, before he could prove
 ‘ them.

Thus when he perceived that he could not get shut of me by
 those Devices, he try’d what he could do by Threatning a Prose-
 cution of the Law upon me, under Pretence of my having abused
 his Pedigree, in my Letter to *Robert Garner*, wherein, it seems (upon
 his boasting of the Goodness of the same, in his *Modest Defence* (as
 he had also in other of his Books before) in order to beget a more
 Reverend Opinion of himself (as I supposed) that his Books might
 sell better) I had occasionally represented the same as somewhat
 Scandalous, in their Original, Middle and Ending, according to
 his Cousin *Docwra*’s relation; at which being disgusted, he desired
 some of my Neighbours to sign the said Letter, as a Testimony
 against me, in order to his designed Prosecution; upon whose re-
 fusall, he at length prevailing with a Stranger, whom I took to be
 one of the Bishops Attendants, boasted, *It would be a*
Hundred Pounds in his way: Notwithstanding all
 which, I being no more concerned at his Threats
 than his Flatteries, still continued to press him to
 an Acceptance of my Reasonable Proposals in order
 to another Meeting, according to his own Preten-
 sions, to defend or condemn his Abuses; the which,
 he perceiving that he could not, with any shew of
 Credit, any longer avoid, in such a publick Assem-
 bly, he, under pretence of coming to Terms more
 easily, politickly perswaded me into another Room,
 amongst a few of his Accomplices, where I still
 pressing upon him reasonable Terms of Agreement, for the end
 abovementioned, according to his Pretences in his first Letter, the
 which he being indeed wholly resolved to avoid at the conclu-
 sion, as I easily perceived, whatever he pretended to Flatter the
 Company.

In all 140 l. by
 coming to *Slee-*
ford, which rare
 Success, as one
 would conclude,
 should be Incou-
 ragement suffi-
 cient to come a-
 gain at the time
 appointed. So it
 may well be ho-
 ped he will make
 his 10 s. Compo-
 sition a 11 s. in
 the Pound, when he
 gets the Moneys.

Company. So in Confirmation thereof, he at length plainly told me, "That as he knew not what I would call Abuses, so all he "thought himself concern'd in, was only to prove his Instances "out of our Books to be fairly quoted, in those he had writ "against us in these five Years last past, upon a Months notice of "my Objections. In order whereunto, he then proceeded to draw up a few more Lines to the same purpose, which appearing so far short of that Fairness he had pretended to in his first Letter, as that they came short of his other Proposals. For which cause I also rejected them for those several Reasons.

As first, Because, though he therein tacitly acknowledged his own Guiltiness, in all his Charges against us, in those Books writ

See p. 337, 346.
of his Appendix,
together with
p. 13 and 114. And
289 of the Book.

by him Fifteen Years before; yet as he had not condemned the same **particularly by Name**, according to his Imposition upon us, in his *Pilgrims Progress*, &c. with respect to the ancient Books of our own: But on the contrary, expressly commended, and refer'd to them. So by the same Rule, that he

Modest Defence,
first Part, p. 32.

held us accountable for every thing writ by our Friends Forty five Years since or more, I as justly esteem'd him Responsible for all he had writ fifteen Years before.—In the mean time, as I knew him to be grossly guilty of perverting both our Friends Words and Intentions, in those writ by him in these last five Years; so I told him, that I should take care to present him an Account of some of them, in a Post-Letter a Month before the time prefix'd by him for our next Meeting, that he might be the better prepared for his Defence therein.—In order whereunto, I finding those his last Proposals altogether deficient, in only engaging to defend his own Instances (how Imperfect soever) to be fairly quoted, which, perhaps, he might judge to be done well enough, by proving them rightly pag'd: So to prevent his Escape by such indirect Devices, I, after the word *Quoted*, interlin'd divers times [*without being Perverted*] the which he as oft ras'd out again, to the farther discovery of his grand Hypocrisie; through which, as he justly render'd himself Infamous to his own Accomplices, so they thereupon took occasion to press him to some reasonable Conclusion. The which he being indeed wholly resolved to avoid, as aforesaid, so in order thereto he was pleas'd to start another Difficulty, about *The Persons to be elected as Judges for Decision*. In answer whereunto I told him, 'That as I would content my self

with

‘ with an equal number of my Friends called Quakers, against so many of his own Teachers as he was pleased to chuse, so I hoped there could be no Difficulty therein to obstruct us, if he really design’d that Fairness he in his first Letter pretended to. Which though it was esteemed a very reasonable Proposal by all there present, yet did he also wholly reject the same as unreasonable, under pretence, *That he well knew, the Quakers would never yield to Condemn what they could not defend.* Which Slandrous Suggestion, as I had confuted by my own president, in the case of G. F. before-mentioned. So I farther told him,

That as we were much rather exposed to Persecution, for our Constancy to our Christian Principles, than any ways elected to those outward Advantages his Teachers enjoy’d by their Non-conformity to *Matt. 10. 8.* So according to Humane Reason, there was much more ground to conclude, that we should sooner yield unto him at those Disadvantages, than there was to hope, the Clergy would unto me, against their own outward Interest. Notwithstanding all which, as none would go down with him, but such Professors as he had acknowledged to have beforehand condemned us as Guilty; That nothing might on my part be wanting, towards the bringing him to some reasonable Conclusion, if possible, I made him this more Advantagious Proposal, That whereas he had occasionally acquainted my Neighbours, of a Conversion he had partly wrought lately of one *Edward Gilliot of Brigg*, to the Church of *England*: Rather than the Meeting he had proposed should be diverted, I would content my self to refer my Cause to this his hopeful Convert, against any other whom he would please to chuse. Which Proposal he still rejected, to his own high Infamy, and Auditors farther Dissatisfaction, whose Displeasure thereupon, in some respect to palliate, by saying something, when he durst do nothing, he makes another irregular Effort upon me, by divers Accusations against us: The first of which was as follows, *viz.*

That as our Principles taught us, not to make a daily Confession of our Sins to God Almighty in private, so our Teachers were never known to exhort us to that Christian Duty in our Assemblies in publick. To which I in effect returned,

That as our Christian Principles had taught us to make a daily Confession of our Sins to God in private, &c. whilst they were in our Unconverted State imputed to us (as well as after our Conversion,

version, if guilty of Unfaithfulness) in order to our forsaking the same, according to 1 *John* 1. 9. and 2. 1, 2, &c. So our own Teachers had not been wanting to exhort all that Apostatized from our Holy Profession, to that Christian Duty again in our Assemblies in publick. However, as that constant Course of Confession he seem'd to contend for, imply'd us under a necessity of a constant Course of Sinning, directly contrary to the end of Christ's coming to set us free from the same, through the Operation of his Holy Spirit in our Hearts and Souls, according to *Rom.* 8. 1, 2, &c. So we think our selves no ways Blame-worthy in declining such Formal Confessions; since, as it was Jewish, to make a Remembrance of Sins every Year, as appears *Heb.* 10. 3. So we conclude, that it cannot be Christian; for those who are Sanctified by the Spirit of Christ, and have their Sins forgiven, through the Offering of the Body of Jesus once for all, need not make a dayly Remembrance of their past Sins, by any such Formal Confession; especially since the same Holy Apostle *Ver.* 18. also farther tells us, *That where Remission of these is, there is no more Offerings for Sin.* So by way of Consequence we also conclude, that Sanctified Christians are under no Necessity of any such Formal Confessions. Wherefore as God Almighty hath, in *Ver.* 6. so plainly told us, That in such Offerings he hath had no pleasure, whilst that Law was in force: So we cannot expect to have any Profit by such formal continued Confessions, now it is abolished.——To which he replied to the following purpose,

That this was only the Effect of our own Presumption, as he well knew by Experience, since that he not only found a necessity to make Confession of his Sins to God Almighty every Evening and Morning in Private, but also amongst others, according to the Discipline of the Church of England in Publick. To which I rejoyned,

That since his Apostacy from the Dictates of the Blessed Spirit of our Lord and Saviour Christ Jesus, which sets the True Christians Free, I was very apt to believe him under a daily necessity of Confessing himself a great Sinner, since that I so well knew him to be a great Lyar. However, what Comfort soever he might propose to himself in those his daily Confessions, sure I was, that in the end he would find they would do him no Favour, except he also came to witness a Daily Forsaking. The which by his presumptuous persisting in his reiterated Falsities, &c. towards us, I had great cause to suspect, he was not at all inclined to.——

The

The which he taking as somewhat of an Affront to his Sagacity, thereupon grew Angry; wherein, as his Woolfish Spirit (which he had hitherto endeavoured to conceal) manifestly shews it self through his Sheep-skin; So the better to vent his Displeasure upon me, he fell foul upon us all about our *Sufferings*; wherein he not only accused Samuel Cater with *Prevaricating* in particular, but also all the People called *Quakers*, with magnifying theirs above their Merits in general, in their designed *Chronicle*; whereby, for the loss of two double Bibs and a Dung-fork, amongst a few other such Trifles, he said, we threatened to expose the English Clergy and Gentry, as a *Persecuting People in after-Ages*.—Which being far short of that Thirteen thousand and five hundred Pound, he in his *Pilgrim's Progress* had confess'd we had suffered, by *Fines and Distresses*, to his own Contradiction, I answered as follows, 2d Edition, p. 91.

That as our Friend Samuel Cater, had fully defended himself in Print against his Reproaches, beyond his Confutation; so I doubted not at all, but that we could, on any necessary occasion, evince, that besides 240 that was Sentenced to Banishment, and 140 that has died in Gaols; there has not only been Imprisoned more than 12300 Persons of us the People called *Quakers*, upon account of our Christian Profession; but also that we have, on several occasions, suffered above Seventy thousand Pounds in our outward Estates, for the Exercise of our Tender Consciences, according to the relation of our late Treatise, entituled, *A Defence*, &c. which I then produced, to the high Dishonour of this most Scandalous Detractor. To all which, he notwithstanding most presumptuously returned:

That as he was no ways bound to believe this our Relelation, for want of Proof by Original Process, &c. so he also hoped that no others would, upon our own Ipse dixit; or words to that purpose. To which I replied,

That since he was so hard of belief in such cases, it might not be amiss for him to be at some pains to disprove our Account of the late Unchristian Prosecution of our Friend James Harilane of the Isle of Purbeck in the County of Dorset, by George King and James Parkins, two of the Pretended Reverend Rectors of the Church he belongs to, who, for the value of Four Pounds Tithes, found by the Jury, made no scruple, as it seems, to seize, by their Agents, near Thirty Pounds worth of the said Conscientious Sufferers Goods, in the Second Month called April last past, to

satisfie their Envious Minds. Now since the more easie Law for their Recovery was in force, as appears not only by the particular Relation which I then produced, but also amongst many others of the same nature, presented to the Lords and Commons in Parliament, of which we are willing to hope, our Superiours will please to take Cognizance, in order to our Ease from the Iron Yoke of the Clergies Oppression.

I having thus far gain'd nothing, he next fell upon our Friend *E. Burroughs*, whom he accused with no less than Blasphemy, in representing our Sufferings as *Greater, and more Unjust, than either Christ's or his Apostles, or in any Time since.* To which I made answer,

That those who impartially considers *E. Burroughs* words, as they lie in his Works, will plainly find, That his Comparison lies not in the Persons Sufferings, or Greatness of the same, in it self considered, but with respect to the Pretences of the Persecutors ;

See more Fox's Acts and Mon. inasmuch as the Christians Adversaries of old, &c. inflicted their Cruelties upon Christ and his Apostles under colour of Law, as appears by these Instances, *John 19. 7. Acts 24. 6, &c.* Whereas *E. Burroughs* writes of our Friends in his day, being imprisoned and cruelly used by our Persecutors, for such Trivial Matters as not pulling off their Hats, using the plain Language, &c. without the least shadow of Law ;

See p. 273. of his Works, together with p. 43, 44. of Truth and Innocency Defended, &c. wherein lay the *Greatness and Injustice* he speaks on, as appears in the Instance refer'd to. The due Consideration whereof, as it manifests this our Adversaries Propensity to Quarrelling about the Application of words well intended, for want of real Matter against us ; so could he but once learn to exercise

Christian Charity, instead of Implacable Enmity, towards us, all his Causeless Calumnies (with which his Tongue and Pen is so fill'd) would soon vanish to Smoak. But to proceed,

When he found that he could, by none of these Devices, divert me in the Prosecution of my Just Charges against him, nor yet durst therein attempt to defend himself, That it might not be thought, he had made all this noise for nothing, he, in order to find me other Employment, would needs present me a large Sheer of Reflections, writ by his Apostate Brother G. K. (to Clean upon my Walls, Entituled, *A Serious Call, &c.*) under pretence of Kindness at parting. In requital whereof, I also at the same time thought good to present him our Answer thereto, Entitled, *The Christianity*

Christianity of the People called Quakers, wherein the said G. K. was (to him unexpectedly) made to Confute himself, to his great Surprisal; upon which we parted.

But Providence not being willing to suffer such an Envious Incendiary to come off thus easily, an Occasion was offered me, to expose him to a more publick Contempt, through some Reflections I unexpectedly met with from divers of my Neighbours in my return towards home, by means of a Report some of the Town Scandalously had spread, of his having offer'd to meet me on fair Conditions, which I had refused. All which, though my self amongst those last, *viz.* our Company, well knew to be false in Fact; yet, that every body else might do so too, I found my self concerned, to present him only with one single Quotation, wherein I, by a few Lines, engaged to joyn Issue for their full Satisfaction. The Contents whereof was as follows:

Whereas Francis Bugg hath, in divers of his Books, accused my Friends, called Quakers, with calling the Scriptures Beastly Ware in their Writings, This is to Certife all whom it may Concern, That if the said Francis can produce any Book or Books of ours, wherein they are so called, I hereby oblige my self, to burn the same at our Market-Cross, as a publick Testimony against all of that Impression therein; upon Condition that the said Francis Bugg will also in like manner engage himself to burn such as he can obtain of his, wherein he causelessly hath so accused us, as a Testimony against the Remainder. In witness whereof I hereto set my Hand, the Ninth of this Instant, &c.

Henry Pickworth.

Upon the Perusal whereof, so confident was some of the Church he belong'd to, in this their Champion's Valour; and so fair this my Proposal esteemed to be; As, that *if he refused to meet me on this Condition, he deserved (they said) to be stoned out of Town.* Yet (though the same was safely delivered him before we came at him) in a deep sense of his own Guiltiness, so Cowardly was he, as that he was nor, for a pretty while after, by us to be found. However, receiving Intelligence of his being shut in an House of Office at last, the Company, great with Expectation, resolved to attend his return: The which at length being discovered by him, instead of the Answer expected, he forthwith took Horse, and in great Confusion rid out of Town, to the Bishops next place of

Visitation, from whence he immediately directed the ensuing Letter to Sleaford's Priest; so much of which as he was pleased to lend me, I have inserted as follows, *verbatim*.

Reverend Sir,

I Was so perplex'd with the Quakers at your Town, I had neither time to mind my own business, nor to speak with you to be my Friend, to endeavour to supply what was wanting: The

A Sad Disappointment to one, whose only End was to get Money.

first Collection was but 23 s. 6 d. being the least by much than any I have had: And being in Debt when I came to my Lord about 100 l. for Paper, Printing and Binding, he, and my self, and some Friends, had thoughts, this Visitation would have set me Clear, and put me in a Capacity to go on with some Business: I sold, I think, but five Books at your Town, but gave away about 100 Sheets. I likewise

He meant not his first Proposal made at our first Meeting, the which he here inclosed.

gave this Proposal to Pickworth, which if he had accepted, I would have gone through it, tho' it had cost me Five Pound in coming and bringing my Books; but he would not accept of it, unless I would ingage to make good my Abuses, as he called them; I suppose he meant my Inferences and Consequences drawn from their Doctrine. I told him, he was too little a Man to enter into that large Field; but if he could persuade six of their Great Men to make Satisfaction to the Nation, for their Abuses of the Kings and Parliaments, Magistrates and Ministers, Scriptures and Ordinances, then I would joyn Issue thereupon: But for them to complain of Abuses, who had abused the whole Nation, it was intolerable Boldness; and so we parted.

Thus he. Upon all which I make these following Observations: As,

First, I must tell him; It was not so much the Quakers, as the Badness of his Cause (and Inability to defend it) that caused his Perplexity; as the Natural Reward of all such Roaring Waves of the Sea of Corruption; when once their Hearts begin to fail them, for fear of what is most justly coming upon them, for their Slandrous Abuses, and Hateful Apostacy, according to Luke 21. 25, 26. which has brought him to Poverty. In Confirmation whereof,

2ly, As

2ly, As his Solliciting his Reverend Sir, to supply what was wanting towards Payment of the 100 l. Debt, wherein he had involved himself by his Abusive Scribbles against us, as well as to capacitate him to go on with his Business (i. e. *Our Suppression in Practice and Principle*) so the same manifests him to be gone from the Grace of God, into the way of Cain, with those wicked Men the Apostle Jude complained on of old, who ran greedily after the Error of Balaam for Reward, until they perished in the Gain saying of Core. So the Serious Consideration thereof, one would think, should for ever deter all Men of Sense, from giving any heed to his Sinister Reflections; for which, according to the same Apostle, he may justly expect to be reserved in everlasting Chains of Darkness amongst the Fallen Angels, unto the Judgment of the Great Day, if he thus impenitently persist therein.—Wherefore,

See his Reasons
Humbly Proposed, &c.

3ly, As he has no real Cause to complain of his bad Market at Sleaford, if he was rightly sensible of the sad Reward of his Labours, so 'tis some Satisfaction to me, that my Letter to the Bishop, &c. had some good effect, in preventing the Sale of his Babylonish Trumpery amongst the Clergy (into whose hands it fell by accident) since I am willing to hope, that it may, in some respect, lessen the Score of his intended Crimes.—Also,

4ly, As to his Pretence of going through his Proposals (had I accepted them) *Though it had cost him Five Pound in coming, &c.* 'tis only a vain Boast (like all the rest) to Mock his Reverend Sir with, since he has not only declined to meet me, to defend those Quotations out of his *Pilgrim's Progress*, I gave him an account of a Month before the time appointed, as will appear by the Sequel; but also Cowardly refused to joyn Issue upon one single Quotation out of the said Book, as appears by the Effects of my aforementioned Proposal; all which, as it manifests his great Guiltiness in those respects, wherein he seem'd to have the greatest Confidence in his own Honesty; so I must farther inform him,

5ly, That his declining to make good his Abuses, is as Dishonourable, as his Pretences, not to know what I call'd so, is greatly Deceitful; since, as I know of no just Authority he has to abuse us, with what he cannot make proof on; so I do more than suppose, he in his own Conscience knows, that those I in my first Letter charged him as guilty of, were not Inferences or Consequences drawn from our Doctrine; but divers of them such
Notorious

Notorious Forgeries, as he had not offered the least shew of proof of, by any Quotation out of our Books; as, through God's assistance, I should have manifested, had he but met me at the time appointed, according to his several Engagements. The which in order to avoid,

Lastly, His Pretence of my being *Too little a Man to enter into that large Field*, Is another plain Token of his great Hypocrisie; since, as he made no such Objection when he first undertook to defend himself against all my Objections of *Falsities and Reiterated Falsities*, &c. So if I be one of the *Cunningest Quakers that ever he met with* (as he flatteringly was pleased to stile me) he could have no reason (besides his own Guiltiness) to reject me at the Conclusion. However, as his Flatteries no more Affects me, than his Frowns could Deject me, so I must tell him, That as his Reflections upon my *Littleness*, in Comparison of his own *Greatness*, shews him to be influenced with the same Spirit of Pride and Ambition, which possess'd that Uncircumcised Philistine of old, who in Contempt of little *David's* Youth, in like manner disdain'd him. So 'tis no great Wonder, that he should also have his Forehead wounded with some smooth Stone, out of a more Contemprible Sling, for his Presumption: The which, instead of making a right use of, in order to his true Repentance, he, like those Blasphemous Apostates in *Rev. 16. 9, 10, 11, &c.* foretold of, much rather endeavours to conceal his Anguish from the World, in a Smoak of ungodly Abuses towards us, which he raises out of the Bottomless Pit, in order to render us Obnoxious to the Governments Displeasure, &c. In all which respects, as we have in our

*As Men possess'd, had rather lye at ease in their Sins, amongst the Tombs, than be disturbed by the True Light, before the time of their Dissolution, *Matt. 8. 28.* So those Books are such a Torment to some Black-Coats about us, as that one of them lately most wickedly said, *That as the first deserved to be burnt by the common Hangman, so the Author of the last was a Devil Incarnate.*

late *Anguis Flagellatus*, together with *W. Penn's Answer to the Bishop of Cork, &c.* * very largely defended our Innocency, beyond the Confutation of himself or Assistants. So if it be any Abuse in the Persecuted, to Censure Persecuting Kings and Parliaments, Magistrates and Ministers therein, as he represents it, I know none more guilty than himself of abusing them, in his unretracted *De Christianæ Libertate* Epistle Dedicatory, where he sticks not to compare all such Magistrates to the proud *Pharisee*; and his now *Reverend Sirs* (the Ministers of the Church he belongs to) unto proud *Haman*; as might have been

been more largely proved in his presence, had he manfully met me at the time appointed; the which, it seems, by the aforementioned Letter, he never intended.—But behold what followed,

For no sooner did he approach the Bishop's presence at *Grantham*, but that instead of obtaining his Blessing for his aforefaid Achievements, his Secretary plainly told him, That *he had shewn himself none of the Man he had taken him to be, in this his Cowardly Come-off against the Quaker of Sleaford*; as I am credibly informed. Upon which, rather than lose all at once, he thought it best to face about again; in pursuance whereof, he not only requested one *Francis Brown* of our Town to acquaint me, that he would not fail to meet me at *Sleaford*, at the time he had appointed, in order to defend himself from my Accusations, upon a Months notice of my Objections: But also sent word to our Town, from *Sturbridge-Fair*, by one *Thomas Emerson*, to the same purpose. In expectation of the performance whereof, that nothing might on my part be wanting, toward the Country's Satisfaction about us, I not only, about three Weeks after he had been at *Sleaford*, acquainted him at *Boston* (where I accidentally met him) that I then expected his Attendance accordingly; but also took great care to present him in a Letter by the Post, a few more of those Abuses that I found, amongst many others, in his *Pilgrim's Progress*, the which I delivered into the Post-Office on the 23^d of September, before divers Witnesses, directed to him at *Mildenhall* in *Suffolk*, and composed as follows, *viz.*

Francis Bugg,

Sleaford, 27 Sept. 1700.

IN Expectation of thy meeting me at this Town of Sleaford on the Fifth of November next, according to thy own Ingagements, in order to defend thy self from such Falsities, and Reiterated Falsities, as I already have, and herein farther have, to lay to thy Charge, so that thou may'st be the better provided for thy defence against the time appointed, as I hereby give thee a Months notice of the same, according to thy own Request; so shall at present only add (to the Catalogue already in thy hand) these few following Abuses, Perversions and Forgeries, I find, amongst many others, in thy *Pilgrim's Progress*, against us the People called Quakers, that so thou may'st not be discouraged with too much Work at once; as,

First,

Preface to the 2d
Edition.
Modest Defence,
p. 29.

First, That we call the Scriptures a Rotten Foundation—For which thou hast elsewhere quoted a small Treatise, Entitled, Ishmael and his Mother cast out.

Book, p. 9.

That our Exhortations to adhere to the Light within, as a Guide sufficient to Salvation, &c. was a Paradox, and not Orthodox, but absolutely Heterodox.

P. 14. That the Design of our Silent Meetings, was to bring us off from the Articles of the Christian Faith.

P. 50, 51. That the Journal of G. Fox not only says, That if a Woman conceive her Husband to be gone from the Light, &c. and she be moved to Rebel against him, she does well.—But also p. 20 to 320. Teaches Children not to obey their Parents in the Lord, contrary to Scripture.

P. 82, &c. That we Summons, Sentence and Condemn the King's Subjects, for holding no other Articles of the Christian Faith, than what every Orthodox Church holds.—And G. Keith as an Apostate, whilst no matter of Evil Fact or False Doctrine we could lay to his Charge.

P. 88. That we take little notice of that Clause in the Act of Anno Regni Gulielm. &c. 1698. against meeting with our Doors Lock'd, Barr'd or Bolted.

P. 121. That our Teachers take Money for Preaching.

P. 150. That the whole Business of our Second-days Meeting, is to Deceive.

P. 212. That G. Fox in the beginning, made us believe he had 24 Languages given him by Divine Inspiration in one night.

Besides all which Abuses, together with thy great Falsehood in styling Chap. 13. Geo. Whitehead's Sermon, as well as Lying Forgeries against him; W. Penn and W. Bingley, in the Cut of Pictures; I not only charge the whole upon thee, as one continued Fictitious Romance against him: Of which I expect that thou should'st, by good proof, discharge thy self at the time appointed: But also more especially those several Perversions of our Friends Books, for which I find our said Friend G. W. hath also justly accused thee, in his Treatise, Entitled, *A Rambling Pilgrim Exposed*; in answer to the first Edition of thy Book above-mentioned, beyond thy Defence in thy pretended Reply, tho' thou hast therein assumed the Confidence to affirm, That he hath not denied one Quotation; whereas he hath not only expressly denied, but also disproved (amongst others, as stated by thee) those that follow, viz.

See p. 50. of thy
Preface to the Se-
cond Edition.

That

That G. W. can prove the Scriptures are called Beastly Ware, by two Books wrote by Geo. Fox, one stiled, *Pilgrim's Progress*, first Edit. p. 108, 109, 120. News Coming Up, &c. the other, Several Papers, &c. given forth, &c.—And that Friends, in the beginning, were, by p. 9 of a Treatise, Entitled, A Brief Discovery, &c. convinc'd that they were so.—Also,

P. 18, 109. That in order to deter our Hearers from adhering to the Command of Moses, we, in p. 17. of The Quakers Refuge, &c. render the Scriptures so Uncertain, as that 'tis questioned by us, Whether Moses or Hermes was the first Pen-man of them? yea, Whether either or neither?

P. 16, 118. That in p. 18. of Truth Defending, &c. G. W. tells the Priest, They might as well carry the Ten Commandments to Christ, for him to learn to observe and obey them, as for the Christians to carry them to the Quakers to learn.

That Friends may, and all do, agree and conclude, G. Fox was the Branch, the Star, the Sun of Righteousness, spoken of in the Scriptures, from an Epistle writ by Ed. Burroughs, Entitled, This is only to go amongst Friends. P. 123, 135. together with p. 263. of the 2d Edition.

In all which, together with thy Unrighteous Representation of the Prophecies of Samuel Fisher, Francis Horwigg and Ed. Burroughs, in a Literal Sense (concerning the Lord's putting a double-edged Sword into the Hands of his Saints, with an Instrument that hath Teeth to beat the Mountains to Dust; amongst other Scriptural Expressions of the same Nature, Synonymous with those of the Psalmist, *Psal.* 145. 5, 6, 7, 8, 9. together with that of *Isa.* 41. 15. of old) in order to render us Obnoxious and Criminal, by those thy Perversions, contrary to common Sense, the Author's Intentions, as well as our own profess'd Principles; I not only accuse thee with wronging us in Charge, Citation and Observation, in those other Respects above-mentioned, as G. W. hath done before me, but also inasmuch as the said G. W. hath, in those divers Treatises instanced p. 39. of his *Rambling Pilgrim* aforesaid, in answer to thy abusive Books and Pamphlets, amongst others, fully defended our Doctrine in all those respects thou hast mentioned p. 172, 173. of the first Edition of thy *Appendix*, upon which thou pretend'st to pitch thy Standard, and hold forth thy Flag of Defiance against him, &c. (after thou hast acknowledged thy self guilty of a notorious Untruth, in saying, *He hath not denied one Quotation.*) I not

only expect that thou should'st Burn, at our Market-Cross, all those Books of thine, wherein those false ones he hath denied are contained, as a Testimony against thy own Injustice therein, according to thy express Proposition (as I shall also such parts of my Friends Books as I can obtain, that are compos'd on such Doctrines as I cannot in truth defend, or are not defendable, according to my former Engagement :) But also that thou should'st yield thy self to be made an Example for thus wronging us in Charge, Citation and Observation, in those other respects, according to thy Obligation in p. 170. of thy said *Appendix*, unless that thou can'st fully defend thy self therein at the time appointed : Which, with sincere Desires of thy true Repentance for thy great Apostacy, before it be too late, is all at present, from thy Real Friend

Henry Pickworth.

But notwithstanding there is no cause to question, but that the aforementioned safely arrived in his hand time enough, whatever he may hereafter pretend, to hide his own Imbecility ; Yet this mighty Goliath, who in p. 170, 171. of his aforesaid *Appendix*, was so Confident in his own Abilities, as to presume to solicit the Government, to Summons *G. Whitehead*, and others of the chief *Quakers*, to appear before them, in order to hear his Defences, under pretence, *That such as are concerned in the Discovery of Quakerism, may Challenge them long enough, before they can get them out of their holes, where they, he says, like Self-condemn'd Apostates, lye mute, and dare not appear.* (Because we thought our selves not obliged to run amongst the Mobb, at the Imperious Summons of such another Restless Incendiary, without our own Approbation.) Who yet, notwithstanding, is so far from appearing himself upon any such Summons, as that he has Cowardly declined to meet one of the Meanest on such fair Conditions, as he propos'd, for the ends aforesaid, at the Time and Place mutually agreed on betwixt us ; whereby, as he has effectually merited the Character a Friend of his was pleas'd to bestow on him at *Boston*, * upon the Observations he made on his Change of Colours, as well as Shuffling Evasions, in pretending that he could not tend to oblige himself under his hand, to meet me at the time appointed (according

Also p. 336, 344, 345, &c. of the Second Edition.

* Who plainly told my Neighbours, that they would find him to prove a great Rascal in the Conclusion.

cording to my Request) till two hours after the time I had inform'd him, I was engag'd to return towards home. So has he also strangely disgusted some of his own Benefactors herein, as well as divers others, who came near Forty Miles, in Expectation of his Appearance, according to his several Engagements: All which, as it ought to be esteemed an evident Token of his known Guiltiness, in all those several Abuses, Perversions and Forgeries, wherewith I justly charged him; so has he hereby given the World much more just Cause to suspect, that he fear'd the Fate of *Hungate* the Jesuit, against *Hall*, in the Issue, than he had to Insinuate the same against *G. W.* in his second Summons, &c. for refusing to submit the Matters in Difference betwixt them, to the Judgment and Decision of such Professors, as whose hands he had afore confess'd was against his Impeachment. In the Consideration whereof, to use his own Terms in the said *Appendix*, I must tell him, it manifests a Change in him, who instead of proving us Guilty, in all those several Matters, wherein he has, in his several Envious Books and Pamphlets, accused us, according to his own undertaking, will abide Challenging long enough, before we can get him out of his Holes, to defend those few Abuses that I have charged on him, out of only two of those Books he hath writ in those last five Years; in the Truth whereof, he seemed to have so much Confidence; he knowing himself so discovered, as makes him Timorous, *Through that Fear*, he is pleased to tell his Readers, *surprises the Hearts of such Hypocrites*. However, as his *Pilgrim's Progress*, and *Modest Defence*, together with all the rest of his Books and Pamphlets against us, are, as he well knows, in substance, over and over refuted by our Friend *G. W.* and others, beyond his Confutation, whatever he, in p. 171. of his said *Appendix*, and late Paper of *Queries*, presumptuously tells to the contrary: So instead of nibbling, like Rats, at some minute Passages herein, by his Scribbling Evasions, according to his mean Practice, in his Preface to his Second Edition of his said *Pilgrim's Progress*, in order to divert the World from the Perusal of our Christian Defences, I think my self obliged to tell

'Tis no great Wonder that this Man takes upon him to oppose his former Doctrine of Infallibility, *De Christi. Libert.* p. 113. who knows himself thus Inconstant and Mutable. This lofty Pretender, who was so ready to meet me on this, that, or 'other, at length could be brought to perform nought by one means or other: In consideration whereof, I must tell him, that some think his Instance of *1 Sam.* 17. 51, 52. which he, in his *Modest Defence*, was pleased to make use on, to adorn his Imagined Conquests against us, may with much more Reason be inverted on himself, as a just Reflection on his Presumption towards us.

him, That not knowing but that some Accident, perhaps, might possibly prevent his Appearance at the Time appointed, I hereby give him notice, that I still expect him to come forth of his Dens and Holes, to this Town of *Sleaford*, in some convenient time, of which I expect a Months notice, upon those reasonable Terms heretofore proposed, according to his first Letter, in order to acquit himself like a Man, in all the aforementioned Respects, if he think I wrong him; or otherwise, according to his said *Appendix*, content himself to lye under my Charges as a Self-condemned Person.

P. 173. first Edit.
and 345. of the
Second.

POSTSCRIPT.

Dear Friends and Friendly People,

HAVING thus given you a True and Faithful Relation of those several Matters that pass'd betwixt us, to the best of my remembrance, the substance of all which, I doubt not but to make sufficient Proof of by substantial Evidence, if he hereafter presume to deny, or mis-represent, any part of the same. In the mean time, having not only received Information, of his pretending to an Allowance to sell Eighty Pounds worth of his Books and Pamphlets in this our County, but also that he expects a Commission to sell as many more proportionably in all the other Counties in *England*, in order to stir up a fresh Storm of Persecution against us; as to us appears, by their Tendency, in directing the Government how to stop our Growth, by Imposing their Discipline, Limiting our Ministers, Suppressing not only our Principles and Practices, but also our Yearly, Quarterly and Monthly Meetings, (that so our Poor might Starve, and Disorderly Walkers escape due Censure, for want of Christian Discipline amongst us) under the False Pretence, of having Forfeited the Act of Exemption, by keeping the Doors Lock'd, Barr'd or Bolted; but also much more, by representing our former Sufferings, as the Just Effects of our Obstinacy; and the Liberty of Conscience, as enjoy'd and us'd by us, to be of Dangerous Consequence.—In all which, as he grossly contradicts his present Pretences to the contrary, so he strangely interferes with his former Assertions,

Pilgrim's Prog.
2d Edit. p. 115,
337, 338, 341,
Preface, p. 43.
Modest Defence,
Part 3. p. 4 & 7.
Reasons Humbly
Presented, &c.

Pilgrim's Pro-
gress, p. 176.

Assertions in his *Unretracted De Christianæ Libertate*, That, *As it was Really for Conscience-sake, that we could not Conform to the Established Rules, Orders and Canons of Prelatical Institution, by Law established, so as it had been our Practice to Petition the Government for Liberty of Conscience, as well as Exemption from the Penalties Assigned for our Nonconformity, &c.* The same he avers still is, and also ought to be, our Practice.—Though, it seems, 'tis now none of his own towards us, since he became a more Thorow-pac'd Apostate. However, though we have no cause to question the Continuance of our Wise Governours Favours of that nature towards us, for which we ever hold our selves ingaged to be Truly Thankful: Yet on the other hand, considering how many well-meaning Persons are too apt to suffer themselves to be Influenc'd against us causelessly, through our Adversaries Perversions of our Friends Honest Intentions, in some few Ambiguous or Unsafe-worded Passages, for want of a right Information: So I think it very highly concerns us, to be more Active than ever, in spreading our Christian Defences, that so Ill-minded Men may be thereby prevented, from getting on their evil Designs against us so easily, through our own Remissness, in pursuance whereof, as they are laid deeper by our Adversaries, than many are aware on: So divers of the Clergy, as they falsely stile themselves, are not behindhand, to lend their utmost Assistance towards our utter Extirpation. In order whereto, as the Priest of our Town lately told me, *That he, in a short time, expected a Commission to Prosecute some of our Friends about us accordingly,* (which shews their Propensity to their old Work.) Which, to anticipate, I advise all our Christian Friends, to inform all such of our Innocency more immediately, that so, no Truly Noble Mind may be drawn in, through Ignorance, to execute the Invidious Designs of such Envious Apostates, as some of the Clergy, for want of better Tools, are now fain to make use of against us: Wherein, as they exactly follow the Footsteps of their Brethren in Iniquity, the Chief Priests and Pharisees of old, against our Lord and Master, in giving Money

See his *Epistle Dedicatory*, together with p. 176. of the second Part of the said Book. But 'tis no News with him to Contradict and Confound himself, by Reviling at a distance, when he durst not, on fair Terms, face his Opponent, in a Sense of his own Guiltiness. Sure he has strangely forgot himself, since he told the World, *'Twas Error that lov'd Obscurity, because its Habitation is Darkness, which, when attended with the Secular Power (according to his present Solicitations) supports all its deform'd Parts, with great Admiration.* For which end, I suppose, he wants their Assistance, *De Christ. Libet. p. 81.* And yet he is not for our Persecution, if we will but believe him.

Money to one in the steps of *Judas*, to betray us into the hand of the Civil Magistrates, with a Kiss of pretended good Wishes; So if we be but careful to give them no real occasion, we have no cause to question, but that our Holy Captain, Christ Jesus, (who has hitherto preserved us from all the Assaults of Satan, both inward and outward, as we kept Faithful to the Holy Dictates of his Grace and Good Spirit in our Hearts and Souls) will not only still be graciously pleased to carry us through all such Hardships as we yet may possibly meet with, for the Tryal of our Faith and Patience in this our Enemies last Effort, wherein he seems to rally all his Forces together against us; but also convert the same, in the end, to his own Honour, and our Envious Opposers perpetual Confusion.

*Sleaford, the 26th of the
Ninth Month 1700.*

Henry Pickworth.

January 21. 1700.

THis is to Certifie all whom it may concern, That we whose Names are here under written, do Testifie, That Francis Bugg of Mildenhall in Suffolk, did promise, in our Audience, on the eighth and ninth of August last, to meet Henry Pickworth in a publick Assembly at this Town of Sleaford on the Fifth of November ensuing, in order to defend himself from such Matters as the said Henry Pickworth then had, or thereafter should lay to his Charge, upon timely notice of the same. In Testimony whereof, we hereunto set our Hands, the Day and Year above-mentioned,

Silvester Penn,
Thomas Emerson,
Robert Park,
John Kirtland,
Edward Bringeman.

Now as in performance of my part imply'd in the above-mentioned Certificate, besides those several Abuses, Perversions and Forgeries, he had notice on by a Letter of mine at our first Meeting (which sufficiently merited his Appearance, in order to his Defence,

Defence, at the Time and Place he prefix'd for our next, if no more were laid to his Charge, had he not found his Undertaking too hot for his Fingers.) I also thought good to present him with an Additional Catalogue in another Letter, which I carefully delivered into the Post-Office at this Town of *Sleeford*, before Three Witnesses, in time enough, as appears by their Certificate, a Copy whereof I have also inserted *verbatim* as follows, *viz.*

January 25. 1700.

WHereas by the Effect of certain Conditions agreed on betwixt Francis Bugg on the one part, and Henry Pickworth on the other, in our Audience, on the eighth and ninth of August last, It was concluded, That if the said Henry Pickworth should thereafter see cause to Charge the said Francis Bugg with being guilty of any more Abuses, Perversions and Forgeries, against the People called Quakers (besides what he had then an account of in Writing) that he should send him notice of the same a Month before the Fifth of November ensuing (being the time mutually agreed on betwixt them for their next Meeting, in order to hear Francis Bugg's Defence in those several Matters laid to his Charge.) In pursuance whereof, These are to Certifie, That the said Henry Pickworth did, on the 23^d of September last, in our presence, deliver into the Post-Office at *Sleeford*, a certain Letter, directed to the said Francis Bugg at *Mildenhall* in *Suffolk*, containing divers Accusations of that Nature against him, in Expectation of his Appearance according to his several Engagements. In Witness whereof, we hereunto set our Hands, the Day and Year above-mentioned,

John Kirtland,
Samuel Shaw,
Robert Park.

Now, Though I do not find, that the said *Francis Bugg* in the least pretends, in this his last Letter, That he did not receive mine above-mentioned; which carries a strong Presumption, that it safely arrived him: Yet being amongst many others (who observed his Equivocating Devices at our first Meeting, to evade the Performance of his aforesaid Engagements) in Expectation of his making some such Pretence hereafter, as his last Refuge, to Conceal his Inability to defend his Abuses, from such as he can Influence

fluence to believe, That his Obligations depended on his Receipt of the same; I have also thought requisite to annex the following Certificate, which some of the aforementioned Neighbours was pleased to give me, in order to obviate more fully such Indirect Devices.

January 21. 1700.

WHereas one Francis Brown an Inn-keeper, at whose House Francis Bugg took up his Lodging, when last at Sleeford, publicly declares, in our Audience, and others, That he having three or four hours Conference with Francis Bugg at his Mothers House in Grantham, in the time of the Bishop's last Visitation; The said Francis Bugg wish'd him to acquaint Henry Pickworth, that he should not fail, if he liv'd, to meet him at Sleeford, on the Fifth of November ensuing, in order to defend himself from such Matters as the said Henry Pickworth had laid to his Charge, without insisting on any farther notice, or making any other Reserve or Equivocation whatever. Of which, though the said Francis Brown desired to be excused giving a Certificate in Writing at present, for fear of some Damage thereby in his Calling, yet did he, the Day of the Date hereof, farther declare, in our Audience, That he should not only remind Francis Bugg of his said Promise, by a few Lines under his Hand, at his first Opportunity, but also readily Testifie the Truth of the same upon Oath on any occasion. In witness whereof we hereto set our Hands,

Thomas Emerson,
Robert Park,
Samuel Shaw.

